Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Chin Fong and Family, Boston, Mass.

510 Tremont Temple
Boston

"Topics for 1904"

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A Wily Foe.
DECEMBER.
How Much Owest Thou?

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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From Alaska

GRASS is green, flowers are blooming and vegetables are growing.

All our large boys have found work and have left the Orphanage.

Paul Chya and Wasook Ballanogoff are at work for the Frye Bruhn Co., at their ranch. Robert Midvednekoff and William Abounock went to Unga and secured jobs in the Apollo gold mine. Perkopi Ashouwuk has gone on the schooner *Alice*, a schooner used for prospecting.

— C. P. COE.

Cancer of Mormonism

THE political dangers of Mormonism are not confined to Utah. They exist in every State where a considerable number of the members of the Church are found. Soon the Gentile politicians from more States than Idaho will be making pilgrimages to Salt Lake City before election to find out what shameful concessions will buy the support of the hierarchy. Here is a cancerous growth which should be cut before it can spread. One does not like to contemplate the possibility of the president and apostles of the Mormon Church controlling the legislation and representatives of a group of States in the far West, and determining, perhaps, the result of a Presidential election.

— *Chicago Tribune.*

IN New York Chinatown there are about fifty Chinese women, and about one hundred children.

WE have recently received $5 from the Chinese class in Lowell, Mass., for Alaska.

AN Irish child is never a foreigner even the first day he lands, neither is his father. I had at one time an evening school class of beginners in English — Russians, Armenians, Poles, and Germans. Most of them could talk four or five languages, and read one or two. Several were graduates of good foreign schools, for example, the American College at Harpoot. Into this class came a totally illiterate Irishman, intensely slow, and so foreign in his speech that he was almost unintelligible. He left the class in a few days, declaring indignantly that he would not stay with "them ignorant foreigners."

EDNA COLLAMORE.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VIII. JULY, 1904 No. 7

The Woman's American Baptist Home Mission Society

Our Woman's Meeting at the Anniversaries

THE holding of the twenty-third session in an unbroken series of meetings is a great test of the interest, good nature, and physical endurance of an audience.

That the Baptists in attendance at the Cleveland meetings stood well this test, was proven on the afternoon of May 24th, when our Woman's American Baptist Home Mission Society, Mrs. Anna Sargent Hunt, vice-president, presiding, filled the hour annually allotted to it at the May Anniversaries. The close attention paid to the words of each speaker was the best tribute that could be given to the helpfulness of the meeting.

Mrs. Dyke, our worker in Indian Territory, gave incidents connected with her labors in that portion of our Home Mission field.

Miss Mary I. Williams, superintendent of the Department for the Training of Christian Workers in Spelman Seminary, told of the aim of the department to prepare earnest, consecrated young colored women for Christian service: for home, foreign, and city mission work, church and Sunday-school work, Bible teaching, visiting the poor and the sick, and any other similar service to which God may call them.

Mrs. G. W. Peckham was, if we may judge by the interest expressed on every face, followed by each one of her listeners as she dwelt upon the "value of our school work," going from the home unblessed by mission influences to the one where they were apparent on every hand, and where the lives therein had been touched by the finger of God.

The far-reaching effects of our school work in every phase of life was forcibly shown. The pupils are throughly equipped for the future, — as home-makers, and instructors of their people.

Mrs. Peckham's trip through the Southland had given her broad insight into the lives of the pupils going out from our schools, especially into their spiritual development.

The opening and closing prayers were made by Doctors Chivers and Morehouse.

A. S. H.

Home Mission Echoes

JULY is a good time to subscribe for the ECHOES. Send for sample copies and distribute them among your friends. Urge them to subscribe for it. Twenty-five cents in single copies, and twenty cents in clubs of five and more. Take your paper with you as you go on your vacation and seek to interest others in that which interests you.

Alaska Supplies

THE Alaska boxes for 1904 have all been forwarded to their destination. We thank all who have so generously contributed supplies. We have sought to acknowledge all packages. If any have been overlooked it was because no name was given us. MRS. J. G. GOOCH.

¶ THE picture on the outside page of ECHOES is that of Chin Fong and family, of Boston. Mr. Chin Fong is a Christian, and is the head of the Chinese store of E. Y. Tank and Co., on Harrison Avenue, Boston. He has been in this country over twenty years.

¶ DURING the recent meetings of the Methodist Missionary Society in San Francisco the Chinese and Japanese homes and schools in the city kept open house. Thus many from all parts of the State and other States were brought to a clearer understanding of the work for Christ in His little ones.

¶ IN this day when women are aroused to the various questions which confront them, it should not be forgotten that the intelligent colored woman is also fully awake to her great responsibilities, chief of which is the building up of the home life among her people.

¶ THE steamer *Cretic* from Liverpool and Queenstown on its last trip brought a number of Mormon missionaries. They were returning with 101 converts, mostly Germans, and were bound for Utah.

¶ THERE are this present year in the public schools of Worcester 19,500 children. Of these, 10,804 are of foreign parentage, 1,393 being themselves of foreign birth.

Of the thirty-nine different countries represented in the Worcester schools, Ireland, Sweden, Canada, and Russia lead the list.

Mormon Railroad in Mexico More than 1,500 miles of railroad, it is said, is to be built in Mexico under the direct auspices of the Mormon Church. Bishop W. Derby Johnson, who represents the Church in this country and has charge of several Mormon colonies in the western and northern parts of the republic, is here closing up arrangements with the Federal Government authorities for the construction of the railroad.

A concession is to be granted him by the Government under the terms by which the road is to be built from Ameca to the Rio Grande border. Its northern terminus is to be at Jaurez, opposite El Paso. It will pass through a number of the Mormon colonies. The Mexican Government has given Bishop Johnson, on behalf of the Mormon Church, another grant of 100,000 acres of land in the State of Chihuahua, upon which additional Mormon colonies will be established — *Mexico City, June 2.*

Chinese Bravery Prince Pu Lun, of China, has made an address in Chinese to an audience of 700 students at the University of Chicago. His remarks were interpreted by General Wong, a Yale graduate. The prince said in part:

"From the time I landed at San Francisco, during my entire visit to your country, I have been most surprised to find that every man and woman in America is educated. This, I believe, is the basis of the success of the American people."

General Wong also spoke, making a plea for the easy admission to the United States of Chinese students. He said: "One-fourth of the Chinese students who were in this country when I was at college at Yale have since fallen in battle, shot in front. To get shot in front was something they learned in America." — *Chicago, May 17.*

Copper River, Alaska Mr. Clevenger writes: "We find this people learn rapidly and seek to imitate the white man. Mrs. Clevenger is getting hold of them nicely, and all show her great respect. They come to service Sunday morning if they are within walking distance. How they love to sing! One girl about sixteen plays nicely the chords of the hymns on the zither, an instrument which she purchased from a white woman here. Some have beautiful voices, and we really have a nice service."

No More Whites Wanted George H. Daniels, general passenger agent of the New York Central Railroad, was on a trip South not long ago. He became engaged in a discussion with a North Carolinian about the rapid advancement of the Southern roads, and marked progress made in agricultural development and in every branch of mechanical industry within the past few years. "All you want in this part of North Carolina," said Mr. Daniels, "is to induce thrifty white families from the North to come and settle here." "Not much," said the old North Carolinian. "That would never do. Why, sir, we have more white men here now than the negroes can support." — *Kansas City Journal.*

Women Stand by Polygamy

AT the biennial General Federation of Women's Clubs, at St. Louis, May 25th, a resolution was passed placing the federation on record as opposed to the affiliation of any women's clubs with any sect inimical to the Constitution of the United States, or opposed to the principles of American womanhood.

Because of this resolution the Authors' Club of Salt Lake, Utah, has forwarded its notice of withdrawal, to the General Society.

The Authors' Club is composed almost wholly of Mormon women.

Prominent Democrats of Utah are being visited by a committee of Mormon women for the purpose of securing pledges to oppose the adoption of an anti-polygamy plank by the national Democratic convention. The committee is headed by Dr. Mattie Hughes Cannon, a polygamous wife of Angus H. Cannon, former president of the Salt Lake Stake of the Mormon Church.

Men who are looked upon as probable delegates to the St. Louis convention are being interviewed by the women, who base their request wholly upon the ground that the interests of the Church demand that no plank of this nature be put in the platform.

A majority of the men approached, irrespective of religious belief, contend that opposition from the Utah delegation would be bad politics and would not result in a benefit to the Church. Therefore they have declined to pledge themselves in opposition to the plank. It is believed the women are acting under instructions from the Church authorities.

Salt Lake, Utah, June 5.

The Chinese in the Hawaiian Islands

THERE are four Chinese churches in the Hawaiian Islands, with a total of over two hundred adult members. The regular Sunday congregation of the Honolulu Chinese church numbers about two hundred. The Sunday school varies in attendance from 110 to 125. Its collections are very liberal, sometimes over five dollars. The money is used principally for missionary or charitable objects, such as the support of a missionary in China and the furnishing of a ward in the local Chinese hospital (to be used for women and children).

The Chinese Library. A Chinese library, which now contains 2,437 volumes, was founded in 1901 by a fund of $600, contributed by the Chinese. The expenses for the year amounted to $100, and were met by the Chinese. Twenty-eight Chinese business men make up the board of trustees controlling the library. A short preaching and song service is held every Sunday in the library.

The Chinese Hospital. The Chinese of Honolulu enjoy the advantages of a hospital set apart for their exclusive use. It has three buildings and a capacity of fifty beds. The board of trustees is mostly Chinese. — *Chinese Baptist.*

Chinese Children in Sacramento

What Can Hawaii Do for China?

HAWAII can best supply workers for China, and she can get the best returns from money spent in preparing them. She can prepare them at home. Chinese, Japanese, Koreans — they are all here, and if provided with a suitable educational institution there is no question as to the results.

If Hawaii will only use her natural advantages, she may become a most potent factor in the evangelization of the Orient. The importance of environment in the education of youth can not be overestimated, and in this the Chinese boys of Hawaii have an infinite advantage over their brothers at home.

Under the direct influence of a Christian people and Christian institutions, free from the traditions and superstitions of their own crumbling civilization, they imbibe the spirit of Christianity, and of all that is best in Christian civilization, as they would never be able to get it from books and schools and churches in their own native land. There are hundreds of such boys and young men in Hawaii, Christian boys and young men, many of whom, if properly educated, as all missionaries must be educated, would be glad to carry the Gospel of Christ to their own people in the home land. The call from the field is for workers, and Hawaii can supply them more easily than any other State or Territory in the Union, or any other country in the world, if she determines to do so.

Chinese missionaries sent from this place would have an equally great advantage over the foreign and the native missionaries. They would be free from many of the inborn superstitions that still lurk in the hearts of the native missionaries, educated at home; and they would be spared the tedious tasks of acquiring the language and familiarizing themselves with the native character, — things that sap the strength and take at least three of the best years of every foreigner's time.

Hawaii has the best material out of which to make missionaries, the best natural conditions for preparing them, and, the prayer of faith says, she will soon have an educational institution in which the necessary work may be done. Money spent in educating the Chinese of Hawaii can be made to net more in results than in any other field for philanthropic investment now open, and the people are beginning to appreciate this fact. — *The Honolulu Student.*

SACRAMENTO has in the neighborhood of a thousand Chinese inhabitants. The mission has from the beginning been in charge of Miss Eliza Willsie. She started the work in 1886, having previously taught the Chinese in Chicago. The school is held in a rented room. The Congregationalists have a school of about the same size, also in rented rooms. The Presbyterians formerly had a Chinese mission, but gave it up. The first Baptist work among the Chinese in America was begun here in 1856, by Rev. Louis Shuck, a returned missionary. The Methodist mission is in quite a flourishing condition, occupying commodious quarters of its own, for which $3,000 was paid. Mrs. Page, the superintendent, has been in charge for the past eight years. Twenty of the twenty-three communicants have joined the church since she came, and there are now five candidates for baptism. Instead of a native preacher she has the services of two of the older brethren, who receive between them $15 a month for janitor work, and are expected to be present every night to help in the school and particularly to conduct the religious services.

There are about fourteen Chinese families in Sacramento. Miss Willsie visits and teaches in all of these. Miss Clara Smith is in charge of the Congregational Chinese mission, which is about the size of ours. She finds the teaching of penmanship very attractive to the Chinese. Mrs. Page makes much use of music, and this attracts scholars.

Pastor Story, of the First Baptist, is an ex-missionary, having spent several years in Japan. We hope to hear of his church starting a Japanese mission. The other pastors are missionary, without the *ex-*, and desirous that their churches should do their duty by the Chinese. — *Chinese Baptist.*

Butte, Montana At Butte, Montana, our teacher, Mrs. Whitmore, spends three and one-half days each week teaching and helping Chinese and Japanese ladies, who are in a way more difficult to reach than the men.

Chinese Boy's School Essay

THE valedictory address of the Atlantic City High School, New Jersey, on June 3, was given by Wu Chaochu, the seventeen-year-old son of Wu Tingfang, former Chinese minister to the United States. His averages were the highest in every department, and he received the congratulations of the faculty. He will take a course in political economy at the University of Pennsylvania, after which he will return to China and enter the public service.

In many ways Wu has the ideas of his father, but as he exclaimed the other day, "I am an American in thought, and have the opinions of an American boy. I have attended American schools since I was ten years old, and when I return to my native country I will have a better conception of it than when I left, and I will be able to compare it with this great and powerful nation." His address was an argument for conservatism as exemplified in China. A nation which has no conservatism is, of course, easily changed from its ancient customs and manners to the new. Yes, but that which can be changed easily once can be changed just as easily again and again. It can also return to its old ways. It flickers with every wind. Its very progressiveness is in the end the arch-enemy to progress. Note, for instance, the difference between the revolutions in France and in England. From the latter part of the eighteenth century, for almost one hundred years, the French have had innumerable revolutions, varying in bloodshed and horror. Yet the result is not as radical nor as effectual as that accomplished in England by one rebellion. The East, though slow to begin, when once begun carries out the work to the end: though slow to change, when once changed produces effectual results. It is like the heavy body in physics: it takes a great deal of force to overcome at first its inertia, to make it move, but, once started, its momentum will carry it far, and it cannot be deviated in its course like a light, easily changed body. This is because the East is not impulsive: a change is subjected to much thought before it is made.

The Japanese are known to be progressive, like the Occident, and the Chinese are known to be conservative, typical of the Orient. Missionaries report that the former are easy proselytes, while the latter are hard to convert, but that some Japanese converts have returned to their old faith, whereas there are few such Chinese cases. — *N. Y. Sun.*

Influence on Japan of Work Among Japanese in America

I HAVE lately been much impressed with the importance of getting the Japanese to become Christians while they are in America.

They can do very much to help our work by correspondence with their own people.

Nothing breaks down prejudice against Christianity quicker, in a Japanese home, than a letter from the loved one, written from America. Everything he tells about is told from mouth to mouth through the whole village, or among the whole group of relatives and acquaintances. If there is a favorable reference to Christianity, it has a weight with the hearers that many sermons of ours, or of the Japanese evangelists, cannot have. It is our business to speak favorably of Christianity. They naturally put themselves on guard against the interested propagandist. They do not see, for some time, that we do not have anything to gain. They never saw any one yet working for pure love, and they do not believe it of us.

I know two families who resisted all attempts to convince them that Christianity was superior to their hereditary religions, but who gave in at once when letters came from sons in Hawaii and in America, urging them to become Christians. The whole village has changed front and is now willing to give our religion a favorable hearing. Both of the heads of the families have made up their minds to become Christians.

Again, if you let the young man come back to his native land without becoming a Christian he is likely to be opposed to us. He says he has seen Christianity in its own land, and it is not all it is said to be. Many people over there, he will say, do not follow it. Many who say they are Christians lie and cheat as badly as do the people of the world. He wants nothing to do with it. People say, "This man has been to America, and has not become a Christian; on the contrary, he speaks against it. We too, can very well do without it."

The young man himself, not being a Christian, did not see Christianity from the inside. His companions were chosen from the opposition, so to speak. The natural human opposition to Christ, and to His claims of submission to His rule, did the rest. He had weighed Christianity in the balance and had found it wanting. The naturally selfish human heart is often thus deceived. The man is lost and drags many down with him.

Therefore push your work for these studious, energetic Japanese visitors to America if you want to help the work of evangelizing Japan. One of these gained, made into an earnest Christian, will "save a soul from death and cover a multitude of sins." "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." — *E. T. Jones in Chinese Baptist.*

Sendai, Japan, April 16.

Japanese Work in St. Louis

THERE is said to be a couple of thousand of Japanese in St. Louis and a likelihood of this number being doubled during the Louisiana Purchase Exposition. The Baptist churches of St. Louis are prepared to bear the expenses of an evangelistic campaign among the Japanese for the next four months.

This is a movement of the greatest importance, and calls for earnest prayer that many souls may be saved and permanent impressions made on the thousands of visitors from the Orient, representing the Land of the Rising Sun.

THE largest leaves in the world are those of the Inaj palm, which grows on the banks of the Amazon. They are from thirty to fifty feet long and from ten to twelve feet wide.

A Scholar from China

LAST fall there came to New York City a quaint little Chinese woman, Miss Kang Tung Bac. For three years she had been the only pupil in an English school in India. She came to America to complete her education. She said, "I must study one, two, three, four, five years more here before I go back to my country, then I want to spend a year in London to study English politics. I want to know how all the best people in the world govern their countries, then I want to go home and help my emperor govern his."

Miss Kang Tung hoped to have entered Wellesley last autumn, but reached here too late. As she expressed it, "There was no room empty for me, I came so late. I will have to wait until next year." In the meantime she has been pursuing her studies at Cambridge, Mass.

While in New York she organized the "New York Ladies' Branch of the Chinese Reform Association," all the prominent women of Chinatown enrolling themselves as members. At this meeting, which was held in a Doyers Street mission, which is under the supervision of Mr. and Mrs. Fung Mow, of Rutherford, N. J., Chinese women who had lived within a few doors of each other met for the first time. For some of them, it was their first taste of social intercourse. Several of them hobbled about on their tiny bound feet, and when this custom was alluded to, one of the speakers of the evening admitted that it was not exactly progressive, "but then," she continued, in all seriousness, quite as if the question were one of the several international problems with which she had evidently been trying to grapple of late, "it is better, I would think, than such tightness about the middle of the breath, as I see sometimes when your women walk in the streets." The caviller was silenced. All the more progressive women of Chinatown have Chinese as well as American costumes, and wear them indiscriminately, as suits their convenience.

MISS KANG TUNG BAC

Children were necessarily much in evidence at this epoch-marking meeting, toddling about from one of the audience to another, looking for all the world, in their rainbow-hued costumes and ribbon-tied queues, like little human butterflies, shyness being a thing apparently unknown to the infant Celestial temperament. It was decided that the newly formed woman's organization should meet at least bi-monthly, house to house visits being made meanwhile to keep up the interest and enthusiasm. — *N. Y. Tribune.*

Home Mission Days

At the World's Fair

"THE Inter-Denominational Committee of Arrangements for the Home Mission Celebration of the Louisiana Purchase, representing nine of the evangelical denominations, have issued an appeal to the Christian churches of the United States stating that they have selected Saturday, Sunday, and Monday, October 29th, 30th, and 31st, for the celebration of the religious and missionary aspects of the purchase of Louisiana in St. Louis and throughout the country. Festival Hall, St. Louis Exposition grounds, has been secured. Speakers of national fame are to be engaged for the sessions of Saturday and Monday, and distinguished representatives of the great missionary boards of the land will be present to make brief addresses. On Sunday, October 30th, the churches of St. Louis will open their doors for services appropriate to the celebration. It is particularly desired and requested that upon that day the churches throughout the country will take up the theme in their own way. The statement issued asserts that the Province of Louisiana, embracing to-day thirteen States of the American Union, has, from the hour of its acquisition, been a favorite field of home missionary endeavor. Millions of dollars and thousand of lives have been poured out to make it a Christian territory. More than 30,000 Protestant churches alone are embraced within its bounds, holding property to the amount of $70,000,000 and numbering more than 2,000,000 communicants. All but the smallest fraction of this result is said to be the direct fruit of home missionary effort. Its academies, colleges, and other institutions of learning, which also are called the legitimate fruits of home missionary enterprise, rank among our best known and most efficient instruments of Christian civilization."

Mills' Institute, Honolulu. "A boarding-school for the Chinese was founded twelve years ago by Mr. F. W. Damon and is known as Mills' Institute. It had an attendance last year of 132.

"A few of the boarding students and most of the day scholars are Japanese. The cost of board and tuition is only seven dollars a month. The text-books are those used in the public schools, but the instruction is mostly elementary and adapted to the needs of those seeking a speaking knowledge of English. When sufficiently advanced in the common branches the students are advised to attend the public schools."

"When night comes, list thy deeds; make plain the way
'Twixt heaven and thee; block it not with delays
But perfect all before thou sleep'st, then say
There's one sun more strung on my bead of days,
What's good, score up for joy, the bad well scanned
Wash off with tears, and get thy Master's hand."

American Baptist Home Mission Society

Editorial Comment

THOSE who went to the Anniversary Meetings at Cleveland, expecting to have a feast of good things, were not disappointed. While a larger attendance from New England would have been gratifying, it was good to see the familiar faces of some of the best ministers and laymen — the latter word including both sexes — of the Old Bay State and its neighbor States. The spirit of the meetings from beginning to end was earnest. The large attendance at the sessions was unusually well maintained. We had all sorts of evidence as to Cleveland weather, from cold and rainy to warm and sultry; on the whole, good weather to stay indoors rather than indulge in excursions. The hospitality extended was cordial, and the committee of arrangements, headed by Dr. Stilwell, of the First Church, thoroughly earned the vote of thanks given. Cleveland has many points of interest, but the Euclid Avenue Church proved the main one for the delegates, the majority of whom seemed to take their three sessions a day with relish, and did not neglect the Saturday morning Christian Stewardship meeting, or the Saturday evening Historical Society anniversary, which had Dr. Tupper, of Philadelphia, as attraction.

FOUR notable addresses were delivered at Cleveland. If every adult Baptist in the United States could read every word of all four thoughtfully, the result would mean much for the denomination, the cause of home and foreign missions, and the consequent extension of the kingdom of God in the world. Without disparagement to others on the program of the week, four such addresses as those of President Charles Cuthbert Hall, of Union Seminary, President Strong, of Rochester Seminary, Prof. Alvah S. Hobart, of Crozer Seminary, and Dr. Morehouse of the Home Mission Society, are not often heard in one week, and would distinguish any series of meetings. Dr. Hall revealed the world-breadth and sweep of the essentials of Christianity in an address classical in style. Drs. Strong and Hobart set forth the genesis, history, character and outlook of the Baptist denomination with the clearness and cogency that will make their addresses a standard for the future; and Dr. Morehouse, in graphic pictures, brought out the redemptive work going on in Cuba and Porto Rico. Dr. Strong's address will be published by the Societies for wide distribution, and it is hoped that the Publication Society will publish that of Dr. Hobart. We shall make ECHOES and MONTHLY readers familiar with the home mission work in the little islands that have come providentially within the range of our missionary effort.

THOSE who are interested in the subject of Mormonism would do well to read the article on the subject in the June *Century* by Ray Stannard Baker. Taking Mr. Baker's conclusions, together with the statements of the home missionaries of the different denominations who have lived among the Mormons, one may get a tolerably broad and fair idea of what Mormonism is and how and why it succeeds. Regarding the latter point the writer in the *Century* offers some statements that are enlightening. As a fresh observer, aiming to get at the facts at first-hand, his contribution is of value.

WHILE a detailed report of the Anniversaries would not be desirable in these columns, we bring our readers some of the best things said at Cleveland. Incidentally, the missionary exhibits were unusually complete and interesting. Nearly all the societies were represented, and the Young People's Union had a literature stand also. Not the least inviting booth was that of our Home Mission Society, where Missionary Petzoldt arranged tastefully a fine collection of the bead and grasswork and other kinds of arts and craft work done by the Crow Indians among whom he labors. White Arms' colored sketches formed a unique feature. ECHOES and other literature of the Woman's Home Mission Society found place on the tables.

SEND for a copy of the Baptist Missionary Manual, which will give you in 32 pages just the condensed information you desire concerning the origin and work of the seven home and foreign missionary societies of our denomination. This Manual has been issued in accordance with the recommendation of the Committee of Reference, and should be in possession of every missionary committee in our churches. Sent on application by any of the Societies.

Echoes from the Cleveland Meetings

Testimonial to Secretary Morehouse

TWENTY-FIVE years of assiduous, able, consecrated service deserve unusual recognition. To few men is it given to lead in a great work for so long a period. Dr. Morehouse has made his position by unstinted devotion, and the rounding out of his quarter-century was graciously and gratefully acknowledged at Cleveland. The fact of the anniversary was brought to the attention of the Society by Dr. Wallace Buttrick in a happy address, which we give as nearly as it can be reproduced without the personality of the speaker to suffuse it with warmth and life. He said in substance:

Fifty years ago a lad lived at Avon, a few miles south of Rochester, New York. He was a farmer boy, used to hard work. About that time the University of Rochester was founded, and the discussions and controversies of that time awakened in his youthful mind a desire for collegiate training; and so, with such preparation as he could get along in the later fifties, he came on to Rochester and became a student under Martin B. Anderson and Ezekiel G. Robinson. Graduating first from the University and then from the Seminary, he became a missionary pastor in the then new State of Michigan, where he achieved marked success. After some ten years of work in Michigan he was called to the pastorate of the East Avenue Church in Rochester, New York, and soon became one of Dr. Strong's best advisers, and indeed for some time was the financial secretary of the Theological Seminary.

His work in these new fields was so well done that our great leader in that day, Dr. Bishop, heard of him, and chose him out, that young man, and made him Corresponding Secretary of the Home Mission Society. It may not be known to you that this year marks the twenty-fifth anniversary of his connection with our Society in executive capacity. Now, my friends, are we to let this important fact go without recognition, and without appreciative tribute?

Years ago at Minneapolis I heard Dr. Ashmore call Dr. Morehouse the Field Marshal of the Baptist denomination. That was an apt and accurate designation. In all respects of constructive statesmanship he has been our leader. He is a man of vision who sees under the whole heaven, and discerns the possibilities of the future. He is such a man as great business corporations choose for the direction of their affairs; men who, like my associate, Mr. William H. Baldwin, Jr., of New York City, can see the possibilities of development on Long Island and devise and mark out those great improvements to cost approximately $100,000,000, dividends from which cannot be expected for a decade, or a score of years. Dr. Morehouse has that sort of vision, and has mapped out lines of work that we have been following for a generation.

You know that for several years I was associated with Dr. Morehouse as a member of your Executive Board, and that now I am engaged in an allied work in our Southern States. I want to say that conditions and measures which we in our slow way are but now seeing, Dr. Morehouse saw and announced years ago.

There is much that I should like to say of this great man; how many of us young men he has helped and brought out into the spheres of activity and usefulness; how much he did for us as pastors, and how our people loved him and flocked to hear him when he visited us from time to time. He has not only gained the confidence of our denomination, he has a place in our hearts where he abides forever. I speak of him as my friend, in some sense my father, though he is not old, he never can grow old, for he always dwells on the sunny side of life. I speak advisedly now, when I say that for all these twenty-five years, day and night, seven days a week, 365 days a year, without vacation, he has worked untiringly for the cause of Christ as represented by our Society.

Mr. President, I move the appointment of a special committee who shall draft a careful and dignified statement of appreciation in recognition of this twenty-fifth anniversary of Dr. Morehouse's connection with our Society, and I suggest that some testimonial be prepared, not necessarily of intrinsic worth, but something which shall be to him an abiding token of our gratitude, our esteem, and our honor.

These remarks were greeted with prolonged applause, and the committee was appointed. Subsequently it presented the following tribute, read by Rev. L. A. Crandall, D. D., of Minneapolis.

The past twenty-five years have witnessed a marvellous development of our national life. The settlement of territory heretofore unoccupied, the extension of national domain, the vast increase in population, have all served to enlarge and intensify the task of home evangelization. During this critical period in our political and religious development, one man has stood out preëminent among American Baptists as a sagacious and tireless leader in the work of winning America for Christ. To him it has been given not only to see clearly, to have undimmed vision of things as they are and are to be, but also to plan with rare wisdom, and to execute with high success. To no man does the cause of American Baptist Home Missions owe so much as to Henry L. Morehouse. In him, unselfish consecration has been joined to a keen comprehension of the vast interests involved, ardent patriotism has been reinforced by unswerving loyalty to the kingdom of God, and to the vision of the statesman has been added that of God's prophet. In time of financial depression his faith never failed, and he saw and accomplished victory when some of us, less courageous, prophesied defeat. We felicitate ourselves upon the gracious providence which has given to us the invaluable service of such a man for the quarter of a century past. We extend to Doctor Morehouse the assurance of our profound gratitude and warm affection, and here record not only our appreciation of the splendid contribution which he has made to the work already accomplished, but our earnest hope that he may be spared for many years to fill the position which he has so long adorned.

L. A. CRANDALL, WALLACE BUTTRICK, H. F. GOGGINS, ALVAH S. HOBART, E. M. THRESHER, *Committee on Testimonial.*

Amid applause, Dr. Morehouse was called for, and expressed his deep appreciation of what he called the too generous estimate of partial friends. He said that any man or body of men who should claim the credit for the splendid work of the Home Mission Society during the past quarter-century would be chargeable with presumption. God's providence had created the conditions for this success, the opportunity had been placed before God's people, and they had risen to the splendid vision. The Society

was the agency for the accomplishment of a great work, and the work was ever the supreme thing. That, he had sought to emphasize during all his connection with the Society; he had tried to make the Society the most effective agency possible for its work. He traced his connection from the beginning briefly, and said in closing: "The work is greater than any man. I pledge myself to do in my humble way what God assigns me to do in this great work of seeking for the salvation of the grandest land of all lands of the globe. It is by the grace of God I am what I am and where I am."

Amid more applause, which showed the feeling of the constituency toward the secretary, Dr. Jameson, one of the District Secretaries, and veteran in term of service among them, voiced the sentiments of himself and his field associates, saying they had always been treated as possessors of individuality and brains, as friends and fellow workers. This closed one of the happy incidents of the seventy-second anniversary of the Society.

Concerning Mormonism

OUR missionary among the Mormons, Rev. Bruce Kinney, made one of the stirring addresses at Cleveland. He was full of his subject, and burning with desire to let the people at large know what sort of an institution is steadily growing into power on this North American continent. Here are some of his utterances:

Mission work is needed because Mormonism is anti-Christian. Joseph Smith and the Book of Mormon are quoted and exalted more than Jesus and the Bible. A common expression among them is, "I don't care a —— what the Bible says." The practical fruits of Mormonism in the life of the people are bad. Profanity, vulgarity and obscenity are rampant among men, women and children, from the apostles down. No immorality unfits a man for fellowship or office in the Mormon Church. It is entirely an un-American system. The majority of the people are ignorant foreigners, who know nothing about American institutions except what they have learned in some remote Mormon community.

Mormonism is not a religion, it is a gigantic political and commercial graft based upon ignorance and superstition to deceive the unwary. There are more than thirty towns in Utah with a population of 500 or more each in which there is no systematic religious work. We have all the difficulties of the ordinary Western field, with Mormonism added. The latter kills the conscience. Those who sympathize with the missionary work dare not take a stand for fear of offending their business or political friends. When converts are won from Mormonism they often feel obliged to remove from the community because of the petty persecutions heaped upon them.

In considering the value of missionary work in Utah we must not only count results but remember the evils stayed by this work. The ideas of thousands of Mormons have been modified, and the Mormonism of forty years ago could not endure beside the Christian institutions and the public school. Some of the grosser features have been snuffed off already and others are in that same process. In spite of the recent revelations on polygamy that institution is doomed, and this generation will see its practical finish. Mormonism is losing its hold, moreover, on thousands of its members. All over the State there are many who, although raised as Mormons, now have no connection with that Church. The younger generation is demanding the right to think and act for itself. Over 10 per cent. of our Baptist membership in Utah came from the Mormons, and in the last two years 24 per cent. of all our baptisms have been from those once Mormons. Some of these are among our most valued workers. But we are not covering the ground open to us, much less ready to take advantage of the many opportunities that will soon be presented. The 300,000 Mormons striving for a definite purpose under shrewd and united leadership are more dangerous than many times their number of unorganized, scattered and purposeless foreigners who are thronging our shores. The battle against Mormonism is on, and whether it shall prove a Waterloo for us or for Mormonism depends upon the reinforcements which may be sent into the field.

The Mormon Resolutions

After this address, Rev. D. B. Cheney, of Indiana, offered the following resolutions, which were unanimously adopted:

Whereas, the recent investigation at Washington has revealed the un-American and lawless attitude of the Mormon hierarchy; and *whereas*, the officers in Utah are either inert or powerless to enforce the laws against polygamy and polygamous cohabitation; be it therefore *resolved*, that we, as representatives of the American Baptist Home Mission Society, in annual meeting assembled, express our sincerest sympathy with all remedial missionary efforts now being put forth; be it further *resolved*, that we express our hope that the Smoot investigation may be most thorough, and that if sufficient grounds be found Senator Smoot be removed from his seat; *resolved*, that we also petition Congress to take such action as may be proper looking toward a constitutional amendment giving Congress law-making power in all matters pertaining to marriage and divorce; *resolved*, that copies of these resolutions be sent to Senator Burrows, chairman of the Committee on Privileges and Elections of the United States Senate.

America's Peril — Easy Divorce

THE sentiment in favor of a uniform national divorce law is growing. It must be deepened and increased until the reform be accomplished. The American people have nothing more important on hand. The Christian home is the unit and basis of civilized Christendom. This subject must be agitated. At Cleveland the Home Mission Society took action on the matter, in line with that of the Presbyterian General Assembly and Methodist General Conference. Here is the resolution unanimously passed, as presented by Dr. Hazlewood:

Whereas, there is a general movement among the churches of the country in which we are deeply interested, and with which we are in warm sympathy, looking toward the protection of the sanctity of the marriage relation; and *whereas*, our church polity, being purely congregational, does not allow us to take action as some other bodies can, enjoining either our churches or ministers in this matter, yet we desire to place on record our united opinion and firm conviction, first, that the country ought to have a uniform law upon the subject of divorce, based upon Scriptural teaching; and second, that Christian ministers and Christian churches of all names ought to be at all times, and especially in these times, courageous and positive in their adherence to the instructions of the Scripture concerning the marriage relation.

Malcolm MacVicar, D. D., LL. D.

DR. MACVICAR, who died at Cato, N. Y., May 18th, was a man of unusual educational ability, and rendered an important service to the Home Mission cause for many years as Superintendent of Education. In this place we cannot do a more fitting thing than to give the tribute paid him by the women at the head of Spelman Seminary, who recognize how much he did for the women in their educational work. Where any service was to be rendered he was willing, and drew no narrow lines about his sphere of usefulness.

DR. MACVICAR AND SPELMAN SEMINARY

The annual meeting of the trustees of Spelman Seminary which was held in March, 1902, was made sad by a foreboding that never again would it have the presence of one of its most devoted members, Dr. Malcolm MacVicar. The apprehension caused by his evident weakness and suffering was well founded. That was his last visit to Atlanta.

As the general educational superintendent of the American Baptist Home Mission Society, and as a trustee of Spelman Seminary, he gave to Spelman for many years his prayers and his unremitting labors. With his far-seeing educator's vision he originated plans for her welfare and warned of approaching dangers in season to avert them. The president of the school leaned upon his advice and experience as upon a strong staff. Wise were his counsels to the faculty assembled as a body or in departmental groups.

His first work in connection with Spelman was to help in the organization of the missionary training department, for which plans were made previous to the death of Miss S. B. Packard. He formulated its course of study, laid out its summer practical work, and dictated its circulars of information.

He advocated the inauguration at Spelman of a normal department which should be like the normal schools of the North, instead of an academic course supplemented by a few lessons in methods of teaching, and a short period of practice teaching. Giles Hall was planned by him with reference to the needs of a practice school of 300 pupils to be connected with this normal work. He urged the Slater Board to enlarge its appropriation so as to provide the salaries of competent teachers for this department. He outlined its course of study, and watched over its organization and its early days with solicitous interest.

He advocated the starting at Spelman of a college course in connection with that of the Atlanta Baptist College, and met the teachers of both schools to arrange the course of study. He criticized and improved the academic course of study, eliminating the less vital subjects, and providing fuller space for the more important. He suggested the need of an enlargement and improvement of the plant and equipment of Spelman. When there was a hope of receiving funds for the new buildings which were afterwards erected, and dedicated in 1901, he took infinite pains with the elaboration of the plans and with the laying out of the grounds. As the hospital had his especial attention and thought, it is most fitting that it perpetuates his name at Spelman.

Among the best remembered hours he spent at Spelman were those in which he opened the Scriptures to the assembled school at the Sunday morning devotions, explaining, illustrating, and enforcing the lesson chosen for the day, and uplifting all by his firm Christian faith.

Although his last labors were for the great school over which he became president, Spelman was always close to his heart. His kind, considerate, sympathetic nature, his self-sacrificing devotion to duty, his patient, untiring, persevering persistence in carrying out those far-reaching plans which he formed through careful study, his deep interest in the welfare of the Negro race, made him a friend whose loss is irreparable.

HARRIET E. GILES.
LUCY H. UPTON.

The Alcalde's Daughters

ONE of the scenes that will long live in the memories of the missionaries in Cuba was that of the baptism at Songo, when on a Saturday during the visit of Dr. Morehouse twenty-six converts followed the Master in baptism. As an eye-witness says, the overhanging tropical foliage, the rocky vine-clad side of the stream, the white tent pitched in the foreground, the dark water in contrast with the white apparel of many of the candidates, were all suggestive of the multitude that went from Galilee to be baptized of

THE ALCALDE'S DAUGHTERS, SONGO, CUBA

John in the Jordan. In the glad company were two daughters of the mayor of Songo, who has a large family of girls. Three of these daughters and a friend were caught by the camera, and caught at the instant when one of the four, perhaps overcome at the thought of being photographed, hid her face behind her hand. It is a charming group, and shows what class of refined and intelligent people our missionaries are reaching in Cuba. It is not easy to realize that the gospel as we know it and as Jesus taught it was as unknown to these people before our missions were established as though they lived in the interior of Africa. The missionaries have brought them the glad tidings of salvation, and the manner in which they receive and delight in the gospel truth must be a source of unfailing joy to our workers.

Mrs. Duggan and Her School

IN the account of his visit to Ponce and the surrounding section, Dr. Morehouse speaks of Mrs. Duggan's mission in the suburbs of the city which is second in importance and interest only to San Juan. The character of the work done by her scholars impressed him, and he tried to get a satisfactory picture of the group. The light was bad, and the faces are indistinguishable, the missionary in particular suffering an eclipse of darkness. But the group in

its palm-leaf "chapel" is so characteristic that, in spite of these defects, we have decided to let the ECHOES' readers see it. They know the devoted work that is being done by their accomplished missionary, who has made them acquainted with it through the medium of her pen. We

MRS. DUGGAN'S SCHOOL

reproduce a panoramic view of the city in which a portion of her work is done, with our Baptist church there, and let Dr. Morehouse give his pleasant impressions of her work:

MRS. DUGGAN'S SCHOOL

The visit to Mrs. Duggan's mission in a suburb of Ponce, the next day, was of much interest. With a folding organ in her buggy, after fording a stream, we reached the "chapel," which was an arbor covered with palm leaves, open at the sides, and containing some cheap benches for the children and a few older people who gather there. Though the Roman Catholics had recently resorted to their peculiar methods to break up the mission, 25 were present; and as we heard their hearty singing of Sunday-school hymns and beheld their interest in what was said, and thought not only of the spiritual benefit to their own lives but also of the gospel truths they conveyed to their homes and acquaintances, we felt that this humble mission, conducted by a most devoted and successful Christian woman, might be the simple seed-sowing of an abundant harvest. Mrs. Duggan, who labored for years in Mexico and is the author of the popular book, "A Mexican Ranch," may, it is hoped, write another on Porto Rico. She is supported by the Woman's American Baptist Home Mission Society of Boston, which had recently sent as her associate Miss Greenlaw. Mrs. Duggan also has a class weekly of women at the church, besides doing much else in the interests of the work at Ponce and vicinity.

Notes from Porto Rico

MISSIONARY HUMPHREY, at Cayey, Porto Rico, reports that the work in Cidra moves on with increased

BAPTIST CHURCH IN PONCE

interest. He has baptized 44 members into the church there since January, among them a father and his two sons. "The Lord is putting into the Cidra church some good material, and already there are signs of blessed influences for this whole district from the little band there. The change that has come over several who are now members of the church is a subject of conversation near and far."

PANORAMIC VIEW OF PONCE, PORTO RICO

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT

Hidden Treasure

"It is not the deed that we do,
Though the deed be ever so fair,
But the love, that the dear Lord looketh for,
Hidden with holy care,
In the heart of the deed so fair."

"I Can Do It"

WE were walking leisurely up Euclid Avenue one morning during the May anniversaries.

A huge block of granite was being drawn up to its destination in the walls of a great building which would soon present an imposing front to the passers-by. Soon the great arms of the derrick swung out, again the cable with its properly adjusted hooks descended, and waited while the workmen below smoothed and washed for its trip through the air a companion block, while those above made ready for its coming. Slowly it rose and was lowered into its abiding-place, and we went on, thinking over the oft-repeated simile of the fitting of the individual life, humble as it may be, into the great temple which the Master Builder is fashioning. In a few minutes we were checking our parcels in the "Ladies Rest Room" at the church. We noticed that the face of the young lady who served us was paler than was its wont, and we remembered the late hour of the preceding night at which the faithful parcel-checker had been at her post. We said, "You are weary this morning." She replied, "Oh, yes, but I can do it."

Up-stairs there might be the sound of the great organ, and the rich harmony of a multitude of voices — there might be the eloquent pleader of his cause, and the applauding hearers, — all these forces have their part in the great whole, but down-stairs, the careworn, faithful server of an exacting public was saying in a cheery tone, "I can do it," and we could almost see her service glorified in the light of our Father's approving smile, and fitted into its own blessed place among the great agencies which are contributing toward the setting up of our Lord's kingdom in the earth.

Dear young friend, man or woman, are you saying to yourself, though your work, whether in missionary channels or in the every-day walks of life, in comparison to that of another seems trivial and hardly worth the mention, "I can do it"?

You can do it, and blessed in His sight, though you be only a parcel-checker along life's journey, will be the offerings of willing service that you bring to Him. Look well to it that you quickly obey His voice when he calls, that you do just your own part as He makes it known to you. So shall your labors be acceptable in His sight, and you, His messenger, be known as "a workman that needeth not to be ashamed."

A Missionary Meeting

WE recently attended a very live meeting of the Women's Missionary Society of the Bates Street Baptist Church of Lewiston, Maine. It was delightful to see a good number of young ladies in attendance, and to listen to the parts taken by them in a fine program on Mormonism. We were very glad to report the most excellent address on this subject by Mrs. White at our annual meeting.

The distribution of mite-boxes brought out interesting facts about their use last year.

The pastor's wife had led off in the matter of earning money for these boxes whose contents are sent to the Women's Mission treasuries in addition to the membership fees. A choice kind of Swedish flour had been sold, fine kindlers had been disposed of to busy housekeepers, home-made pies and bread and crullers had found ready market, rags had been turned into good mission pennies, and so on, with various expedients, had the boxes grown plump and promising.

Lewiston is a college town, and a bright little wife and mother with a friend had carried baskets of popcorn and home-made candies into the college precincts, and had realized neat sums for their mite-boxes.

Special blessings had added many a penny, and so the tale which was very pleasant to the ear and very comforting to the heart went on.

All good wishes to the enterprising women, young and older, of this circle, and to many another which is doing all in its power to advance the mission cause.

Our Little Folks

GROUP OF CHINESE BOYS

Things to Remember

A favorite Chinese proverb is this: "One boy is worth ten girls."

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We divide the day into twenty-four hours. In China they divide it into twelve.

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In the Chinatowns of New York and San Francisco we have seen Chinese women and children with tiny bound feet.

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The common form of Chinese salutation, unless the habit is changed by American custom, is to place the hands together, at the same time making a low bow.

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Yellow is the Chinese color. White indicates mourning, and scarlet is the token of joy. In bridal processions the bride is shut quite out of sight in a beautiful red chair. This sedan is elaborately carved in relief, with little red lanterns burning here and there in unique niches. Everything at the marriage, even the bride's veil, is red.

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It is said that Chinese boys, when tiny babies, have everything done for them to keep evil spirits away; his father and mother do not know that God will take care of him. They try to cheat the spirits, dressing him like a girl, because they think that the spirits will not trouble themselves about girls.

***

The high holiday of the Chinese, and this is really their only general holiday, is their New Year, which comes in the latter part of our January.

Great preparations by way of food and clothing are made for this time, at which accounts are squared, and future plans made. Chinamen in our cities are often very particular to call on their Sunday-school teachers and special friends among the Americans, and leave their visiting-cards, which are made of scarlet paper, with their names in curious Chinese characters in black ink.

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In some of the Chinese homes in New York and San Francisco, and in the joss-houses, we have seen hundreds of idols made of wood, clay, earthenware and sometimes of brass, costing all the way from ten cents to fifty dollars. Many offerings are placed before them of nuts, confections, fruits, etc. A bowl full of the remains of incense-sticks often shows the devotion paid to the gods. In China there are regular idol washers and cleaners and menders. A missionary asked one of the latter class if he believed the idols had power to help or harm him. The man replied, "I half believe, and half doubt."

"Thanky Bags"

HAVE any of our little workers ever tried raising money in a "thanky bag"? Well, if you have not, I will tell you about it. It was tried by the members of an adult society with great success, and I am sure the little folks will succeed with it, too.

The lady in whose society it was tried said: "We each have little bags, that we call our 'thanky bags,' into which we drop a penny every time we say we are thankful for some small blessing. For instance, if no one calls on ironing or baking day, if the cook succeeds with her dinner when there is 'special' company, or if the baby cuts a tooth without telling any one about it — all these are causes for thankfulness, and the bag is in each case richer."

Now, can't our little workers have "thanky bags," too, and drop a penny in after a pleasant day at school, for bright skies the day of the picnic, when there is something especially nice for dinner, when the tooth comes out without aching very much, or when one's favorite doll is unharmed by a fall? Of course these are just a very few of the things for which to be thankful, for if we begin to count even half our blessings, those "thanky bags" will just run over with pennies, so be sure to make large ones. — *Little Worker.*

LITTLE folks must all be gay,
Smiling brightly all the day;
When the sunshine leaves the skies,
Let us find it in your eyes!

— *Ex.*

WE have heard of a society that had a merry time unwinding a big ball of twine, in which had been placed interesting mission facts, etc. They also had a farewell reception for a quantity of dolls which were going in missionary boxes.

Two Little Feet

SALT water is not good for plants, but little Sin T'su really could not help dropping a few tears on the thrifty young vegetables as she moved along like a little brown hoptoad among the green rows pulling weed after weed.

She was so disappointed because Grandmother Kun Lon had made her stay away from the mission school that morning.

Sin T'su didn't want to miss a single day at that dear school. It had been like the opening of a beautiful, new life to her. The little Chinese girl had learned not only habits of neatness and industry, but the love, joy, and peace that come through a knowledge of the blessed Saviour were beginning to brighten her life.

On this particular day there was to be a little feast at the mission because it was the birthday of one of the pupils, and kind Mrs. L——, the teacher, always remembered such occasions. But instead of enjoying the festival, Sin T'su had to stay at home and pull out those tiresome weeds, for Grandmother Kun Lon, who was a *sai-hui-nin* (vegetable-garden woman), was getting too old and stiff to do much weeding. When Kun Lon hobbled out on her little stumps of feet, of which she was as proud as she was of her fine garden, and got down on her knees, it was with great difficulty and many dolorous groans that she got up again.

"So I have set Sin T'su at work weeding," snarled the old woman, as she leaned over the garden fence and gossiped with the laundress.

"Yes," Kun Lon continued, "I told the girl she must bide at home to-day. 'Tis well! This gadding about to the mission school is putting strange notions into her head. Would you believe it, the child actually cried the other day because I would not give up chewing betel nut!" And the old Chinese woman's brown-stained lips parted in a scornful smile, revealing stumps of teeth blackened and decayed by the habit of which she spoke. "I told her it was no harm, that in my old home in the island of Hainan my mother and grandmother both chewed the betel and they were women well thought of."

"I see that Sin T'su hasn't her feet unbound like the rest of the pupils at the mission," the laundress remarked.

"No!" proudly. "She has often coaxed me to permit her, but I always say, *no! no! no!*" and the grandmother wagged her head like an old mandarin.

Sin T'su, down among the weeds, heard the echo of the decided *no*. She looked down at her poor hobbled feet and compared them with those of her schoolmates, rejoicing in their freedom from the cruel Chinese custom. A sudden thought came into her head. She glanced up the path where Kun Lon, now that the laundress had trudged away, was tying up the pale green stalks of her pet lilies. There was a smile on her brown, wrinkled face; the rare beauty of the white-crowned, golden-hearted flowers made even her good-natured.

"Grandmother!" Sin T'su called out, hurrying up the path; "grandmother, will you make a bargain with me? If I grumble not a bit at weeding the garden and do it so well that you can spy no fault in it, will you let my feet be unbound like those of the mission girls?"

Kun Lon looked proudly down at her own stumpy little feet and then at those of her grandchild.

"Humph! your feet will never be as small as mine! Well, I suppose the thing will be that you want to wear those ugly black shoes like the mission teachers!"

"Oh, no, grandmother! The girls in the mission school make shoes to fit the real feet; and some are so pretty — all embroidered with silken flowers."

Grandmother Kun Lon heaved a sigh. "What must be will be!" she said, philosophically. "I dare say I shall have no peace until your feet are as big as those of the great elephants. Have it your own way, my child, but mind, not a weed must be seen in my garden!"

Accordingly, little Sin T'su worked early and late at her task. After many a hot night, just as the dawn brought the refreshing breezes so conducive to long naps, the child would slip out softly, leaving her grandmother asleep, and, going into the garden, would finish her stent of weeding before school time. And whenever she felt weary and discouraged, she would glance down at her unbound feet, wriggle her poor little deformed toes so long cramped up, and laugh at their freedom until her twinkling black eyes were almost lost in the creases of her fat cheeks.

But Kun Lon always scowled at the sight of the unbound feet. "*Oef! oef!* they're a disgrace to the family!" she would say. However, there came a time when she thought differently.

One dark, stormy night, Grandmother Kun Lon awoke with a terrible pain. She tried some of her foolish Chinese remedies, but they only seemed to bring on fresh paroxysms of agony. Poor Sin T'su stood looking at her, the tears rolling down her brown cheeks.

"Grandmother!" she exclaimed at last. "You will surely die if you do not have help! I will go over to the mission and ask the teacher and her doctor-husband to come."

"Child, it is night and the distance far," groaned Kun Lon.

"I am not afraid of the darkness; the dear Lord Jesus will watch over me. And you do not know how much faster I can walk, now that my feet are unbound."

So it came about that ere a half-hour had passed, Grandmother Kun Lon found herself much more comfortable. The lady teacher and her kind-hearted "doctor-husband" had come promptly, and their medicines were just what was needed to banish that dreadful colic. And Grandmother Kun Lon was very grateful.

"You were kind — oh, so kind!" she murmured, and then, as she patted little Sin T'su's black head, cuddled lovingly to her shoulder, she added, "And this little maiden — why, it was almost magical how quickly she brought you!"

And Sin T'su, looking up roguishly, said, "Ah, my grandmother, I could *never* have done that errand so quickly had not my feet been free." — *Selected and adapted.*